



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Reviews.

Two Lectures on the Gospels. By F. C. BURKITT, M.A. New York: The Macmillan Co., 1901. Pp. 94. \$0.75.

One of these lectures deals with the text of the gospels, the other with questions of introduction concerning them. Both lectures are of a popular character, having been prepared for and delivered at the University Extension Summer Meeting in the University of Cambridge last year. Two notes of some length accompany the addresses as here printed, dealing with two interesting textual problems—the passage in John 7:53—8:11, and the prologue to John in the Codex Toletanus.

Mr. Burkitt reviews the present position of the text criticism of the gospels, especially with reference to the important passages which have been pronounced by the great text editors of our day to be interpolations, and therefore have been relegated to the margin of our revised English version. The ultimate source, he believes, of all these additions to the narrative is not floating tradition or a non-canonical document, but a single interpolated edition of the four gospels themselves. This edition may be assigned to the time of Justin Martyr, about 150 A. D. The editor, whose name we have no means of knowing, probably prepared this work at Rome, the great western center of Christianity. It may have been the earliest gathering together of our four gospels into an exclusive series. The editor probably obtained the passages which he added to the text from tradition or from some lost book; he may have done no more than to insert them in the margin, as illuminative of the matter already contained in the gospels. At any rate, this glossed edition of the gospels is a very early specimen of the Christian study of these four books as a whole.

In the second lecture the author asks what progress has been made toward determining the sources and relations of the synoptic gospels. He holds, against the exclusively oral theory, that written sources have been employed by our evangelists. The one solid contribution, he says, which the scholarship of the nineteenth century has made toward the solution of the synoptic problem is the discovery that “Mark contains the whole of the document which Matthew and Luke have independently used.” The idea of an earlier form of Mark than the

present one is rejected. The *Logia* as another written source for Matthew, and perhaps Luke, is accepted, but little discussed. The reconstruction of the *Logia* in the original Aramaic he thinks is not now possible, but much can be done in investigating the Aramaic equivalents of the leading ideas of the gospels, whereby we can become acquainted with the thoughts of the first hearers of Jesus and with the religious phraseology in which they clothed them. With regard to the fourth gospel, the theory of Matthew Arnold is accepted as the best regarding its origin, namely, that the work was issued in the name of the apostle John, and very likely with his approval, by one who had gathered his materials from the apostle's lips. The material of the gospel, therefore, while not accurate throughout, has much to contribute toward a knowledge of Jesus' life.

The lectures are informing and suggestive. Certainly these are questions of great interest in New Testament study, and Mr. Burkitt has indicated the lines along which progress is being made.

C. W. V.

The Relation of the Apostolic Teaching to the Teaching of Christ.

Being the Kerr Lectures for 1900. By REV. ROBERT J. DRUMMOND, B.D. New York: Charles Scribner's Sons, 1900. Pp. 432. \$4.50.

The importance of the subject of this volume is apparent. To determine accurately the relation of the two sets of teaching would be to settle not only a question in itself vital to a proper understanding of historical Christianity, but also many allied problems. For the requisite treatment a writer should have a first-hand acquaintance with the literature of Judaism, with all phases of critical introduction, and quite as indispensably the spirit of the historical interpreter. The lack of any one of these three prerequisites would vitiate all conclusions a writer might offer. The author of the volume under consideration gives evidence of but a secondary knowledge of introduction, and almost no knowledge of Judaism; while as regards investigation he displays that unconscious determination to substantiate a traditional theology which seems an inevitable characteristic of Kerr lecturers. Problems are often stated well; German theological literature of the better class is frequently in evidence; delicate matters like the infancy sections of Matthew and Luke are delicately handled; but through the entire book the spirit of the biblical theologian pure and simple is wanting.

So also we miss any recognition of the importance of critical